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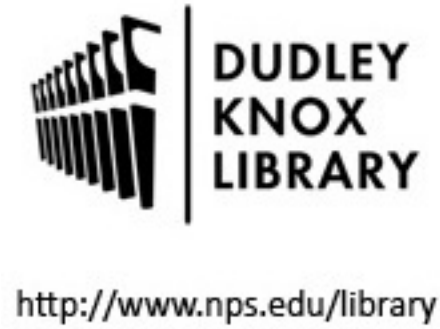
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AN INVESTIGATION OF A PROCESS BY WHICH A DIVISION OFFICER CAN GAIN EMPATHY WITH HIS MEN

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AN INVESTIGATION OF A PROCESS BY WHICH
A DIVISION OFFICER CAN GAIN EMPATHY
WITH HIS MEN

by

Philip Briscoe, Jr.

December 1979

Thesis Advisor: CDR Phillip N. Butler

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reveal which of five terms--act, scene, agent, agency, or purpose--the subordinate feels is dominant in his personal situation. This knowledge should allow the division officer to respond in an empathic manner. An analysis of forty personal interviews with detention center confinees revealed that they referenced primarily three of the terms--the act, the scene, and the agent. The study concludes that the pentad can be used by the division officer as a method of content analysis in reference to these three terms.

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An Investigation of a Process by Which A Division Officer Can Gain Empathy With His Men

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Submitted in partial fulfillment of the requirements for the degree of

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ABSTRACT

The ability of the division officer to empathize or "know his men" plays an important role in his establishment of an efficient and effective division. This study reviews six seminal theories of empathy and investigates a proposed process for use by the division officer to enhance his ability to "know his men." The process investigated is called the pentad. It involves performing a content analysis on interpersonal communications. The analysis should reveal which of five terms--act, scene, agent, agency, or purpose--the subordinate feels is dominant in his personal situation. This knowledge should allow the division officer to respond in an empathic manner. An analysis of forty personal interviews with detention center confinees revealed that they referenced primarily three of the terms--the act, the scene, and the agent. The study concludes that the pentad can be used by the division officer as a method of content analysis in reference to these three terms.

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I. INTRODUCTION

Prior to becoming a division officer in the United States Navy, personal encounters had been simple. The majority of these encounters seemed to be reasonably well coordinated interpersonal communications. This kind of communication was the result of almost constant prior associations as with the family, high school peer groups, and college peer groups. The smoothness of the interactions reflected the fact that the author was aware of what the other was doing, feeling, wanting, etc. This identification with others is generally accomplished without knowing very much about the processes which are at work.

The division officer will find that once encounters begin with subordinates in his division, the automatic characteristics of personal interactions are not present. He soon realizes that the aforementioned awareness does not exist. The division officer does not "know his men" as he does close friends. Nor is there sufficient time to acquire the needed awareness through close association so that any uneasy interactions can be corrected.

During a tour as a division officer, the author became aware that fellow division officers were unaware of the processes by which the understanding of one's men is accomplished. There was too much emphasis being placed on the Personnel Record of the subordinate. Though a valid source of demographic information, it provides only partial

information about a subordinate. The greatest source of knowledge is the person himself.

While on duty the division officer will have a multitude of face to face encounters with his men. These encounters happen while making rounds, standing watches, counseling, etc. All of these encounters will involve interpersonal communications between the division officer and the subordinates. The verbal exchanges should result in information exchange and a better understanding by the division officer of his men.

Each person appraises the situation in which he finds himself and interprets it in light of his personal attitudes. These attitudes are the result of a summation and generalization of a multitude of past experiences; some direct and some indirect. The different generalizations which have been constructed by the person are in some ways abstracted from reality but offer the person his own reasonably consistent ordered picture of that reality. During the appraisal process, the attitudes evoked by the present situation cause either a positive or negative reaction on the part of the person. Finally, weighing his own potential against the probably consequences of his reactions, the person will select his own actions for coping. These actions are the symbols that reflect his attitudes.

Thus, as observable behavior, one's actions not only reveal how the person perceives the world around him but also reveal how one communicates these attitudes. These actions can take various forms, such as verbal statements and/or overt acts.

The division officer must continually ask himself, "How does the person that I am listening to perceive the situation which he is relating to me?" The answer should lead to a better understanding of the person in question. Therefore, in the context of this thesis, the term "to know one's men" is defined as: an ability on the part of the division officer to perceive a situation in the same manner as the subordinate.

Talking to the subordinate in a "language" that he understands is one way the division officer can try to get the subordinate to listen. One aspect of this common "language" is the mutual perception of situations or "knowing one's men." This process of mutual perception is generally referred to as empathy or the ability to put one's self in another's shoes.

This thesis is an attempt to find a process which the division officer can use to enhance his ability to "know his men" and hopefully avoid uncoordinated, uneasy interactions with them. First, some of the general theories relating to the concept of "empathy" will be discussed.

II. EXISTING METHODS OF ANALYSIS

Research of the concept "empathy" in six seminal sources has led the author to believe that there is no step by step process through which a division officer can "know his men." The issue of how one might gain knowledge of another is variously explained by such processes as "sympathy," "role-taking," "linguistic relativity," "inference doctrine," "interpersonal relations," and "person perception." Each of these explanations is complete as a theory, but each is also unclear as to how the process gets accomplished by the actor. The purpose of discussing these different theories is to gain a more indepth understanding of the useful notion "empathy."

A. ADAM SMITH - OF SYMPATHY[1]

Smith begins by stating that everyone is interested in what happens to everyone else. He believes this to be human nature. Since we can not feel what the other is feeling, the only way to satisfy our interest is to conceive of ourselves in a similar situation. Smith contends that it is only through the use of imagination that we are able to form any notion of just what the others' sensations are like for them. He stresses that our imagination presents what would be our lot if we were in the others' shoes. Only our senses are being brought to bear upon us, not theirs.

The fact that we use imagination to conceive of how others feel and how we are affected by what others feel is

obvious as far as Smith is concerned. Simply picture yourself watching a heavyweight fight. There you are rolling with the punches in your nice comfortable arm chair. You place yourself in the fighter's shoes; you draw back, shift to the side, simulate a punch and when a heavy blow falls, you feel it to some measure. Your imagination takes over.

But it is not only those incidents of pain and sorrow that call forth our "fellow feeling." Smith states that no matter what the emotion or feeling which project from a person, a similar emotion will result in the attentive observer who imagines the others' situation. Such is the realization of one's own happiness when learning of a close friend's new love. Therefore, Smith's conception of sympathy is not simply pity or compassion with the sufferings of others. He states that the term sympathy can denote one's "fellow feeling" with any passion whatever. "Sympathy" is the internalization of the observed person's apparent feelings. This internalization results from the imagination calling forth one's own feelings.

The view of a certain emotion in another may cause sympathy right away. Smith points out this can happen even before one knows why the other is expressing such an emotion. For instance, a smiling face will generally evoke a warm feeling. Smith explains such sympathy is imperfect until the situation surrounding the expressed emotion is fully known. Some emotions do not always excite sympathy spontaneously. There are times when the situation has to be known.

One does not become furious simply by observing another furious person.

The situation surrounding the exhibited passion played a major role in the arousal of sympathy in the above incidents. So, as Smith points out, the sympathy of the spectator must arise from the imagination of what he himself would feel if placed in the same or similar situation. The situation is the cause of sympathy, not the expressed emotion.

Smith now begins to speak of mutual sympathy after explaining the process whereby one man identifies with the cognitive status of another. Mutual sympathy requires the imaginations of two or more men to be directed toward identification with a common feeling.

The emotions of a spectator will probably fall short of those felt by the observed. The spectator's senses are acting in his imagination, and this imaginary change of the self into the situation of the other is only momentary. The observed, Smith claims, is aware that the spectator's sympathy is not the same as his own and he wants it to be more complete. This understanding will come only when mutual sympathy is reached. So the observed person begins to work toward the level of sympathy which he perceives in the spectator. Finally, if both continue the process, a mutual level is reached.

This mutual sympathy, though a different sentiment from the original, presents sufficient harmony for the two to operate together. Smith is saying that the reconciliation of disparate interests can be achieved neither by the observed

nor by the spectator alone. The spectator can never identify if he is unaffected. Neither can the observed if he is too interested in his own lot. All they can expect is one another's contempt unless they come to realize that a common level is needed.

Two of Smith's concepts should be kept in mind by the division officer attempting to know his men. First, the division officer should be leery of "sympathy" based on emotions alone. Emotions on the part of a subordinate are only a small part of the total situation. The circumstances of of the situation are of greater consequence.

Second, the process of empathy must start with the division officer himself. This can begin by acquiring pertinent information about his men from their Personnel Record, e.g., hometown, family situation, last duty station and past performance. The man will be more willing to relate additional information if he gets some feeling from the start that the division officer is attempting to know him. This is essentially what Smith was referring to when he spoke of working toward mutual sympathy.

B. GEORGE HERBERT MEAD - ROLE-TAKING[2]

Mead speaks of the "self" as something which requires development. Man has no self until he communicates with others. Mead states that the concept of self comes forth as a result of two stages of role-taking: "play" and "the game." Some implications of a man's empathic ability can be realized by examining these two concepts.

The term play refers to a child's "play at something." The child plays at being a mother, an Indian or a policeman. He is physically taking on these different roles; roles which have in some way or another entered into his life. He is, therefore, able to activate certain sets of stimuli which bring forth the proper responses. These are the same responses others would exhibit under similar stimulation. As an example, picture a child's make-believe tea party. During this play he might take the role of his mother and reprimand himself for not sitting at the table properly. The stimulus is "not sitting at the table properly" and he responds with a reprimand just as his mother would under similar stimulation.

When the child acts like this he is looking at himself as an external object of behavior. He is beginning to understand how other people behave toward him. Mead stresses that in this early stage the child plays one role and then the next without discrimination. He responds in a fairly intelligent fashion to one stimuli after the next but his responses are not organized. Mead says this is the inadequacy of play. One cannot count on the child. One cannot assume anything where the child is concerned. The child is not a whole rational self.

The implications thus far are that the child is using conversations within his mind to develop his "self" and an understanding of others and their reactions to this "self." The content of these different conversations are a result

of role-taking, but the different roles have no organization; it is all just play acting.

The activities of the child become more organized in "the game." The different roles now have a definite relationship to one another. The child that plays in an organized game must be ready to assume the attitude of all others in the game. The child, while taking one role in the game, must know what everyone else in the game is going to do. This allows him to carry out his own role responsibilities. The responses to certain sets of stimuli are now organized and the attitude of one calls out the appropriate attitude of another. The child's responses are thus controlled to a certain degree by the proper organization of all the roles which he has acquired through role-taking during "play."

Mead states that in this way the "generalized other" is developed within us. The "generalized other" is considered by Mead to be a society in miniature with all it's attendant norms, cultural values, and structure, etc. The attitude of the "generalized other" is the organized attitude of all members of the community, ball team, fraternal organization, etc. This combined attitude gives to the individual his unity of "self" when interacting with each group or subgroup.

An organized personality arises out of the game. The child takes the attitude of the "generalized other" and allows that attitude to partially determine what he is going to do. The child is becoming a member of the "team," be it a ball team or society in general. Mead states that this

process is continuous, especially the role-taking of people who in some way control us or upon which we depend.

Each person's "self" is also different from everyone else's. This is what causes any change which might occur in the group's "generalized other." The new member of a group does not initially have the reference group's "generalized other" internalized. He role-takes the group's attitudes in a trial and error "play" sense at first. Those already in the group are doing the same with the new members attitudes. The new member can modify the group's "generalized other" if his individual "self" is strong enough. Such is the case of the charismatic ruler or leader.

The implication at this point is that we learn how to interact with others by role-taking. The role-taking starts a conversation within us. If we assume the attitude of another with whom we are going to interact, we can apply this attitude to what we are going to say or do and foresee how they will react. This should help alleviate uneasy or uncoordinated encounters. The unfortunate part is that Mead offers no suggestions as to how one accomplishes this concept of role-taking of another's attitude.

Mead has carried the range of empathy one step beyond that of Adam Smith. Smith talked of "sympathy" with a person's emotions or passions. Mead speaks of role-taking the emotions and passions of another, but also includes the role-taking of the "generalized other;" the emotions and passions, logic, rationale, values, and systems of statification of the entire group or groups associated with the

individual. The division officer must keep these group norms and rules in mind when attempting to relate to his men, for they are an important part of how a subordinate views the situation surrounding him.

C. BENJAMIN LEE WHORF - LINGUISTIC RELATIVITY[3]

Whorf's basic hypothesis is that the structure of a human being's language influences the manner in which he understands reality and also the manner in which he behaves in respect to it. Whorf, as a scientific linguist, was aware of the fact that the ability to speak a language fluently does not necessarily mean one has a linguistic knowledge of it. Most people are concerned only in the basic "foreground" activities of talking and reaching agreement. Whorf emphasized the "background phenomena" with its' systematic processes and structure.

Extensive study of the Hopi, Aztec, Maya and English languages revealed differences not only in vocabulary but also in grammatical structure. He found that the background systems of these languages did more than just serve as a means of reproducing thoughts or ideas. Formulation of ideas were found to be shaped and guided by the specific grammar in use. The world is a multitude of independently generated impressions, each of which has to be organized by our minds. Whorf claimed that the organization of these impressions into concepts of significance was done out of an agreement which holds throughout our speech community. This is an implicit, unstated agreement. It is an agreement which establishes a certain organization and classification that all can understand.

Whorf believed that a new principle of relativity was at hand after discovering this aspect of language. It appeared to him that all people upon seeing the same evidence do not necessarily conceive the same picture in their minds because of their different "languages." Therefore, they do not verbalize the evidence in the same manner. The American term "snow" is too general a term for the Eskimo. Each type of snow has a name and is dealt with differently by the Eskimo. The Aztecs, on the other hand, have no single word for snow. The same basic word covers cold and ice as well as snow.

The suggestion that different observers might not relate the same picture of something is the reason that the concept of linguistic relativity is important. The division officer must realize that his way of seeing things is not always the way that everyone else sees them.

This author believes that the same basic phenomena of differences in perspective, which Whorf stated existed across some societies because of their languages, exists between regions and sub-cultures in the United States. Ethnicity, geographical variances, age, class origin, occupational values, etc., will all cause differences in perspective. For instance, a stream in the northeast may be considered a creek in the south and a creek in the northeast may be called a river in the south. The division officer must, therefore, be aware that his translation of a related incident might not be the same as that of the subordinate he is listening to.

Some process of further inquiry is needed by the division officer to clarify his translation. Whorf offers a process but unfortunately it is too complex for the division officer's use.

D. SOLOMON E. ASCH - THE INFERENCE DOCTRINE[4]

The inference doctrine evolved during the late nineteenth century. Psychologists of that era were concerned with how perceptions, emotions and ideas of one person became known to another. The main propositions of this doctrine as summarized by Asch are: (a) Man can observe his own physical behavior indirectly and can relate his behavior to some internal state such as his feeling, thoughts or emotions; (b) Man can only observe the physical behavior of others. We do not and cannot acquire direct cognition of others' internal states; (c) Observed physical behaviors are initially experienced devoid of any psychological meaning. The process which relates the observed physical behaviors to conscious experiences is the inference doctrine.

This process involves making inferences about the internal states of others based on our own prior interpretations of a similar situation. It is argued in the inference doctrine that if a certain behavior on my part represents a certain personal feeling or emotion, then a similar behavior by another person represents a similar feeling for him. For example, one might fold their arms across their chest while talking: Analysis of this behavior might imply that they are experiencing a feeling of frustration each time they do

it. A relationship has now been established between an overt behavior and an internal state of feeling. The observation of somebody else folding their arms in the same manner can lead one to infer that this other person is also frustrated.

This doctrine of empathy presents us with a definable process for gaining knowledge of others, but the process is not always satisfactory. The inference doctrine can help the division officer "know his men" but should be used with a great deal of discretion. The doctrine makes too many assumptions about people in general. Think of how many ways a simple smile can be used. Inferring that a smiling person is a friendly person, because that is how you use a smile, could be a false assumption. All people do not mean the same thing by the behavior they perform. The division officer who believes that they do will undoubtedly experience an increase in uncoordinated and uneasy communications. The inference process can be reliable only after prior association wtih a person.

Experience does increase our ability to empathize. However, it should not be assumed, as it is in the inference doctrine, that we cannot understand the internal state of another simply because we have not experienced their situation. We will understand best that which has also happened to us. There are situations though, which have not been experienced, that can be at least partially understood. The loss of a mother, father, or child brings forth certain expectations about how a person will act and what their emotions will be even though direct inferences cannot be drawn.

E. FRITZ HEIDER - PHENOMENAL/CAUSAL PERCEPTION[5]

Heider believes that the process of perception allows one to know other people, things, and events. In The Psychology of Interpersonal Relations he describes two perceptual processes: phenomenal and causal.

The phenomenal description claims that one is in direct contact with things and people of the surrounding environment. One can touch the "distant object" and see its' color. One can also directly perceive people as having size and other physical properties. Phenomenalists also believe that one can even grasp intangibles, such as thoughts and emotions, by some means of immediate comprehension.

The causal description of perception does not hold that man is in direct contact with what he perceives. The distant object does not affect the person directly. Heider states that in the causal analysis there is an intermediary stage between the distant object and the final perception of that object. He designates this the "proximal stimulus."

Heider explains that the perceived distant object or person is mediated to the sensory organs by light, sound waves, etc. The mediation develops the proximal stimulus, which the causal description believes is physically in direct proximity to the perceiver. The causal description, as explained thus far, includes the following sequence of events: the presentation of a distant object or person, the mediation of this distant object or person by the senses, and the final development of a proximal stimulus.

Heider goes on to explain that the constructive process of the causal analysis takes place only after this sequence of events has occurred. During the constructive process a personal representation or image of the distant object is developed from the proximal stimulus. Individual perceptions, therefore, depend on what a person's senses reveal to him.

Heider does not stress one analysis of perception over the other. He states that they operate simultaneously. Generally we cannot see any of the mediating processes of causal perception so we assume all perception is accomplished by the phenomenal description. The pattern of visual stimuli, for instance, can inform us about the shape, color, location, and size of an object but we do not know just by looking at something what the raw material is upon which we base these properties. We simply form images based on interpretations of sensory inputs. When it is possible and we can see the proximal stimulus, the causal process becomes equivalent to the phenomenal process. An example of this is reading. The mediated proximal stimuli, the written words, are clearly accessible to a person's awareness. Meaning would not result if the person did not know what the proimal stimulus was. Person perception also presents some instances where the mediating factors are very obvious. Actions and reactions of people to certain situations can often be perceived in their own right and can, therefore, be separated from the final endpoint or perception. Such is the case when one says,

"I feel he is happy because this or that has happened to him." This analysis is similar to the inference theory in that it implies a person infers how another person "is" based on comparisons to his own experiences.

An important aspect of this discussion is it's inclusion of various theories of empathy. Heider's final definition states that perception of another person is accomplished using the entire range of methods of empathy from direct contact to implicit inferences.

Another aspect of Heider's "psychology" that needs to be mentioned is his attribution theory. Behavior can be ascribed to either the environment or the person. That is, behavior can result from a relatively stable trait of a person's personality or as a result of factors contained within the environment. The fact that a person fails at a task, for example, can be attributed to his lack of ability or to the fact that the task was extremely difficult.

The importance of attribution in respect to social perception is that it can help sort out those behaviors that can be ascribed to a person as compared to those that need to be ascribed to the situation. This process of attribution allows predictability. Over time, certain traits will be attributed to a person and future interactions with that person will be adjusted accordingly. Some of the examples given by Heider include difficulty of task vs. ability; object desirability vs. personal desire; and requirements vs. wishes.

Finally, Heider suggests that distorted views can result from the attribution process if one is not careful. The

relevant situation must not be ignored. A man's behavior is not always at fault, the behavior must be embedded in its' surrounding situation. Egocentric assumptions can also lead to distortion: "What I enjoy today, I will enjoy tomorrow, and so others will enjoy it too." Attribution based on group actions toward a person are not always correct. Just because a few people behave critically toward a person does not mean that the fault can always be attributed to that person. It might be that the group is jealous of the individual.

F. HASTORF, SCHEIDER, POLEFKA - PERSON PERCEPTION

Perhaps the best all around description of empathy is presented in Person Perception.[6] The authors offer no new theory of empathy but rather combine the works of Asch and Heider into an explanation of how we gain stability in our perception of people.

The book describes two kinds of stability. First there is the stability one acquires through the general inference processes (Asch). The authors state that we can draw inferences about another based on generalizations from behavior we may have observed in ourselves and one or two other persons. These generalizations appear to be stable predictions about various kinds of people. For instance, we can infer that a person will go to church on Sunday if we know he is a devout Catholic. The process results in what is usually called group sterotyping.

The second type of stability is gained from the attribution process (Heider). The authors of Person Perception state

that we focus our attention of another person not on his behavior, which is constantly changing, but on the more variable characteristics, like his intentions and purposes. We seek to discover the relationship between that which we can see, behavior-effect sequences, and that which we cannot see, the intentions. For example, say a person is always nice to you. It might be that they want something from you in return. But, if you observe the same person being nice to others as well, you can attribute to him the intent of always being nice. Thus, the attribution of intent provides us with specific knowledge about this person and allows for predictions about his future actions.

The two processes if used together will allow for a certain degree of stability in one's knowledge of another. The authors are quick to remind us, though, of the errors inherent in each process.

G. SUMMARY

This author believes that all theories of empathy offer viable approaches to the problem of "understanding your men." They all agree on two points. First, man's predictions about the internal psychological states of another man are based on observable behavior. Second, man makes these predictions through the use of personal symbols, such as words, phrases, feelings and emotions which represent the stimuli that are presented to him in the environment, and then manipulates these symbols to acquire a personal meaning of the environment. The various theories are not all in agreement as to the process of empathy but each has something to contribute.

Since the division officer does not have sufficient interactions with his men to base predictions on observed physical behaviors, some other type of behavior must be used as a basis of prediction. A possible solution to this problem will now be addressed.

III. A NEW APPROACH TO AN OLD PROCESS

The division officer in today's Navy has a daily routine which results in many face-to-face encounters with the division personnel. These encounters are sporadic in nature and do not lend themselves to a great deal of physical interaction. The division officer must, therefore, rely heavily on the verbal aspects of these encounters in order to gain empathy with his men. A method of rhetorical criticism can help to accomplish this.

Rhetorical criticism is a general term used to describe the study of speech. The subject matter of rhetorical criticism is the attitudes and intentions which underlie speech behavior. These speech behaviors are oral expressions which are employed for the purpose of teaching, informing, instructing, pleasing or moving the listener. The purpose of rhetorical criticism is to describe and interpret actions, attitudes and intentions. The method of rhetorical criticism to be investigated in this thesis is called the pentad.

The pentad was introduced and defined by Kenneth Burke in A Grammar Of Motives.[7] The subject of A Grammar Of Motives is is one answer to the question--"What is involved, when we say what people are doing and why they are doing it?"[8] The pentad is Burke's explanation.

Whenever a person describes a situation, Burke says that he will:

> ...have some word that names the *act* (names what took place, in thought or deed), and another that names the *scene* (the background of the act, the situation in which it occurred); also, you must indicate what person or kind of person (*agent*) performed the act, what means or instruments he used (*agency*), and the *purpose*.[9]

As individuals, we will disagree about various aspects of these terms or what they might represent, but any complete description of a situation will include some answer to these five questions: "What was done (act), when or where it was done (scene), who did it (agent), how he did it (agency), and why (purpose)."[10] The five terms, act, scene, agent, agency, and purpose are what constitute the pentad.

Burke argues that as a person describes a situation, he will tend to feature in his thoughts one of the five terms of the pentad. Some may explain "What" and then "Who." Others "Who" and then "What." Burke would say that an act-agent ratio describes the first sequence of statements, while an agent-act ratio describes the second. A person tends to emphasize the five terms according to his own personal design. This design will come forth any time he describes a situation and generally one term will dominate that description.

Knowledge of which term is being stressed, plus an understanding of the view or philosophy that the subordinate has concerning a situation, will give the division officer a basis upon which he can attempt to understand the situation by "knowing the man."

A. AN IN-DEPTH ANALYSIS OF THE PENTAD[11]

A survey of all five terms of the pentad will reveal that:

> For the featuring of *scene*, the corresponding philosophic terminology is *materialism*.
>
> For the featuring of *agent*, the corresponding terminology is *idealism*.
>
> For the featuring of *purpose*, the corresponding terminology is *mysticism*.
>
> For the featuring of *act*, the corresponding terminology is *realism*.[12]

The division officer must understand each term of the pentad with its' corresponding philosophy and terminology before it can actively serve as a method of analysis. The major tenets of each philosophy and how Burke relates them to each term of his pentad will now be discussed.

1. Act/Realism

When the act (what happened) is featured in discourse, Burke contends that realism will be the dominate philosophy. In modern philosophy, realism describes the overall view that "...material objects exist externally to us and independently of our sense experience."[13] Realist philosophers all agree on one major point--that things or acts can exist even though they are unperceived. They have spent a great deal of time trying to show that in perception of a situation or thing, we obtain knowledge of the external physical objects that are a part of it.

The general concept underlying Direct Realism is "...the general view that perception is a direct awareness, a straight-forward confrontation (or being in touch, contact)

with the external objects."[14] In other words, what the realist is concerned with and the way in which he acts in any given situation will be explained in terms of facts, rather than ideals or feelings. It is these facts (acts) which will dominate his discourse.

Perspective realism is an offshoot of direct realism. This "...treats all properties as relative and all perspectives as equal--the table is round from here, elliptical from there, but not round in itself; similarly all appearances should be treated as equally valid."[15] When a man of this nature says that something "is" it may sound forced. A more natural wording might be "it looks like," but he is going directly on "his" perception of the situation.

Burke makes two points concerning the fact that a realist's vocabulary reflects the reality he sees. First, the realist considers "generic" terms as being real substances and not just conveniences of language.[16] A "chair" is real; it need not necessarily be distinguished from Chair 1, Chair 2, Chair 3, etc. The word "chair" is not just a generalizing term for a class of things, neither is table, car, etc. Secondly, Burke points out that a stress upon act might be suggested by a strong dominance of verbs. Words like run, go, do, might dominate the realist's discourse.[17]

The use of facts by the realist has already been mentioned, but this behavior should be explained one step further. No decision has ever been made which involved all the available or necessary facts. The realist will continue to document a situation beyond a doubt and then go on to document it beyond a shadow of a doubt if allowed to proceed.

2. Scene/Materialism

The scene is the background of the act. It is the situation in which the act occurs and usually contains the act and the agent. The scene is dominant when it becomes in itself sufficient motivation for an act. The domination of a person's conversation by the scene is argued by Burke to correspond to a philosophy of materialism.

To define materialism, Burke cites Baldwin's Dictionary of Philosophy and Psychology:

> ...that metaphysical theory which regards all the facts of the universe as sufficiently explained by the assumption of body or matter, conceived as extended, inpenetrable, externally existent, and susceptible of movement or change of relative position.[18]

Basically, this states the first cardinal tenet of materialism, "Everything that is, is material." Burke also cites Thomas Hobbes and quotes the following passage from Leviathan:

> As, in sense, that which is really within us, is, as I have said before, only motion, caused by the action of external objects; but in appearance--to the sight, light and color; to the ear, sound; to the nostril, odor, etc.: so, when the action of the same object is continued from the eyes, ears, and other organs to the heart, the real effect there is nothing but motion, or endeavor; which consisteth in *appetite* or *aversion* to or from the object moving. But the appearance, or sense, of that motion is that we either call *delight* or *trouble* of mind.[19]

This illustrates how the materialist treats personal motivation in terms of the scenic. They attempt to explain the internal personal conditions in reference to external physical conditions. The materialist gives matter a primary

position over and above the mind (or spirit). "...Everything that can be explained can be explained on the basis of laws involving only the antecedent physical conditions."[20] This quote embodies what is considered to be the second major tenet of materialism.

Stating that "There is a cause for every event," materialists are in many ways also determinists. This applies even in the case of people. One is not a person "absolutely" but because of his role. This role involves a situation (scene), and in materialism this concept of role is narrowed in scope from acting to simple doing because of a cause.

Charles Darwin states in his Origin of Species:

> It is generally acknowledged that all organic beings have been formed on two great laws--Unity of Type, and the Conditions of Existence. By unity of type is meant that fundamental agreement in structure which we see in organic beings of the same class, and which is quite independent of their habits of life. On my theory, unity of type is explained by unity of descent. The expression of conditions of existence, so often insisted on by the illustrious Cuvier, is fully embraced by the principle of natural selection. For natural selection acts by either now adapting the varying parts of each being to its organic and inorganic conditions of life; or by having adapted them during past periods of time; the adaptations being aided in many cases by the increased use or disuse of parts, being affected by the direct action of the external conditions of life, and subjected in all cases to the several laws of growth and variation. Hence, in fact, the law of the Conditions of Existence is the higher law; as it includes, through the inheritance of former variations and adaptations, that of Unity of Type.[21]

The last sentence in this quote is a perfect example of materialism and very representative of the fact that Darwin employs the scenic principle. His terms "accidental variation," "conditions of existence," "adjustment," "natural selection," and "survival of the fittest" represent some of the terminology that accompanies the domination by the scene.

The scene (which is the background of the total situation), when dominant, will generally be revealed in secular or material terms. The emphasis can readily move from the scene to the act, agent, agency, or purpose. But if the discourse if consistent, these shifts will continue to stress the determinism of the material situation.

3. Agent/Idealism

Burke says that the philosophy of idealism will be prevalent in the discourse when the agent (the person who performed the act) dominates. Burke uses the Baldwin dictionary once more to describe idealism: "In metaphysics, any theory which maintains the universe to be throughout the work of reason and mind."[22] The Encyclopaedia Britannica, as quoted by Burke, says idealism holds that "Apart from the activity of the self or subject in sensory reaction, memory and association, imagination, judgment and inference, there can be no world of objects."[23]

Idealism features properties which belong to the term agent. An idealist thinks "...in terms of the 'ego,' the 'self,' the 'super-ego,' 'consciousness,' 'will,' the 'generalized I,' the 'subjective,' 'mind,' 'spirit,' the 'oversoul,' and any such 'super-persons' as church, race, nation,

etc."[24] The person may become an egoist if extreme idealism exists. He will know only his own existence and the sensations that follow one another within him.

The idealist reduces all sensory experiences to ideas. He believes that nothing can exist or be known to exist except in the ideas in the mind of the perceiver (the agent). George Berkeley clearly states this view in Treatise Concerning The Principles of Human Knowledge:

> It is indeed an opinion strangely prevailing amongst men, that houses, mountains, rivers, and in a word all sensible objects, have an existence, natural or real, distinct from their being perceived by the understanding. But with how great an assurance and acquiescence soever this principle may be entertained in the world, yet whoever shall find in his heart to call it in question may, if I mistake not, perceive it to involve a manifest contradiction. For what are the forementioned objects but the things we perceive by sense? and what do we perceive *besides our own ideas or sensations?* and it is not plainly repugnant that any one of these, or any combination of them, should exist unperceived?[25]

Idealism "...makes that which is knowable depend for its determinate structure upon the determinant structure of the human mind itself."[26] The idealist sees no real cause and effect relationship, things are seen in terms of necessary relations. All that the idealist can comprehend out of a given experience is that certain happenings seem likely to follow from certain other happenings. Everything is based on ideas about this or that, and these mental conditions necessarily reside in the agent.

4. Agency/Pragmatism

Pragmatism is defined by Kant as "the means necessary to the attainment of happiness."[27] Burke seizes upon this reference to "means" stating that pragmatic philosophies are featured when his term agency is dominant in a discourse. Agency refers to what means or what instruments a person uses in a situation to complete an act.

Pragmatism as a philosophy is "...a method for achieving clarity of our ideas, for determining the meanings of intellectual concepts."[29] It was first developed by Charles Peirce in the 1870's and revived as a theory of truth in 1898 by William James. Finally, John Dewey expanded the theory and gave it wider dissemination.

Peirce viewed pragmatism as "a rule of procedure for promoting linguistic and conceptual clarity--successful communication--when men are faced with intellectual problems."[29] This places direct emphasis on method, which again references the term agency. Peirce had two main points in his pragmatic procedure for determining meaning: (1) If one cannot find any conditional translation for an idea, concept or word, its pragmatic meaning is empty. A concept must have some conceivable consequence, or practical bearing if it is to play a significant role in communication. This can be transcribed to the person who is always asking "Why?" (2) Peirce offered his pragmatism as a method for getting at the meaning of significance of concepts by determining the roles they play in classes of empirically verifiable statements. This translates into the later developed programs of operationalism.

James states in Pragmatism that "the whole function of philosophy ought to be to find out what definite difference it will make to you and me, at definite instants of your life, if this world-formula or that world-formula be the true one."[30] A person who evaluates a situation by its "practical consequences," "usefulness," or "workability," can be considered a pragmatist. Generally, James believed that the whole function of thought was to assist us in achieving and sustaining congruency with our environment. Ideas, concepts, and theories are instruments used to lead us to future facts and experiences. The pragmatist's thoughts will, therefore, lead him to consider the practical effects that a situation will have, what sensations should he expect from the situation, and what reaction must he prepare to meet the situation.

A key concept which Dewey dealt with was the theory of inquiry. He believed that inquiry's purpose was to create goods, satisfactions, solutions, and integration from troubled and problematic situations. Dewey, in Logic: The Theory of Inquiry, defines inquiry as: "...the controlled or directed transformation of an indeterminate situation into one that is so determinate in its constituent distinctions and relations as to convert the elements of the original situation into a unified whole." He was looking for the means or instruments that intelligence can find through evaluation.

The pragmatist sees an experience in terms of its effectiveness and utility in serving his needs. The ultimate objective is to find maximum usefulness in serving his needs. The critical decision, which is finally made, will be a

practical means to an end. The means or method may be an instrument or physical object. But, there are basically human, since they are products of our own design. The pragmatist featuring of agency, thus, retains a personal aspect, and scenic materials can, therefore, become the means which we employ in the process of growth and adaptation.

5. Purpose/Mysticism

"Mysticism is the immediate feeling of the unity of the self with God; Mysticism is that attitude of mind in which all relations are swallowed up in the relation of the souls to God; True mysticism is the consciousness that everything that we experience is an element and only an element in fact, i.e., that in being what it is, it is symbolic of something else."[31] "Mysticism embraces 'those forms of speculative and religious thought which profess to attain an immediate apprehension of the divine essence or the ultimate ground of existence."[32] Such references to "unity of the self," "relation of the souls to God," and "the divine essence" show why Burke relates the featuring of his fifth term, purpose, with mysticism.

The purpose of a situation is where we are most likely to find disillusionment. This results from the fact that its recognition is the hardest to conceive. Perhaps we need think of the transformations of purpose to acquire a better understanding of it. Implied or understood, the concept of purpose can exist in both the concept of act and agent. The purpose is also implicit in the concept of agency, for are not tools and methods for a purpose?

In Book I, Section 5 of the Rhetoric, Aristotle states: "Men, individually and in common, nearly all have some aim, in the attainment of which they choose or avoid certain things. This aim, briefly stated, is happiness and its component parts." Aristotle's purpose for society is happiness. He goes on to say that men deliberate "not about the end (purpose) but about the means to the end (agency)." Man must be expedient and express the good in general in these deliberations if he is to be persuasive (for him the purpose of rhetoric). Stressing the purposive, Aristotle defines the good as "whatever is desirable for its own sake, or for the sake of which we choose something else." The discourse of a person of mystical nature then may show a "Something for Itself's Sake" pattern of motivation.

Another recognizable characteristic of the mystical approach is found in the use of scapegoats. Scapegoats are purposive in that they aim at self-purification. The use of scapegoats allows the person to relieve himself of his wrong-doing, if not realistically, then reitualistically. The "evil" is, therefore, not recognized as being within.

An experience can become totally mystical for a person, when by accident the events which transpire are a reflection of the individual. Such is the case when things happen exactly as one would desire. When this occurs, the person will recollect the experience as an "ideal purpose" which is above and beyond all material conditions.

There are two types of mystics: (1) extrovertive; one who "looks out upon the multiplicity of objects in the

world and sees them transfigured into a living, numinous unity, their distinctness somehow obliterated;" and (2) introvertive; the one who "becomes progressively less aware of his environment and of himself as a separate individual. He speaks of being merged in, identified with, dissolved into, the One. The subject-object distinction vanishes altogether."[33] The introvertive type is the one furthest removed from ordinary experiences, but is usually held to be the most developed of the two. It has been suggested that the discourse of these types of people is not an attempt to describe reality but to describe their state of mind. The mystic, or any person of this nature might analyze his experience as a state of mind. Instead of saying,"I feel uneasy," the mystic might say, "There is no sure footing; everything and everybody is working against me."

A person of mystic nature will show a decrease in self concern. There will be a decrease in his interest in material things. He may show an increase in placidity and be passive during times of obvious adversity.

Abraham Maslow speaks of "peak-experiences" vice mystical experiences. He says that the peak-experience brings the person resolution of conflicts, loss of anxiety, discovery of the real self, a sense of unity, detachment, selflessness, happiness and love.[34] Such manifestations on the part of a person might mean the emphasis is on the purpose of the situation.

B. SUMMARY

The most important thing to remember is that, in any discussion of a situation which involves human motivation, all five terms of the pentad will be present. And, as a person describes the situation, his emphasis of one of the five elements will suggest which of several different views of the situation he has.

Use of the pentad suggests two conclusions. First, the pentad can be used as a method of content analysis. It can provide a method by which a determination can be made as to how the speaker views the world. "Men have talked about things in many ways, but the pentad offers a synoptic way to talk about their talk-about."[35] Secondly, once the analysis has been made and the appropriate view of the world understood, a certain degree of empathy will have been reached. The division officer will "know his men," can empathize with them, and will realize what they regard as an appropriate response. The division officer, with this knowledge, should be better able to identify his ways with his men's. This practical use of the pentad is the subject of the next chapter.

IV. EMPIRICAL SUPPORT

A. METHOD

To test the effectiveness of the pentad as a method of content analysis of interpersonal communications, it was decided to apply it to a common problem faced by the division officer; the disciplinary problem. The approach used involved the content analysis of taped interviews with confinees at Naval Detention Centers.

1. Sample

The author conducted a total of forty personal interviews at two Naval Detention Centers; one on the West Coast and one on the East Coast. The charges encountered were:

Unauthorized Absentees (U.A.)	23 men
Drug Related Offenses	6 men
Disrespect	4 men
Fighting	4 men
Theft	3 men

The majority of the interviewees were repeat offenders and some of them had been found guilty of various combinations of these charges. Most of the interviewees were E-1's to E-3's; there were, however, two E-4's and one E-5 interviewed. The interviewees were selected at random from the available confinees. All were sailors from various ships, subs, and air stations except for one Marine.

2. Interview Technique

The interviewees were all volunteers and they all agreed that the author could tape record their conversations.

Each interviewee was given a short introduction explaining why they were being interviewed. They were then asked to describe the incidents which had resulted in disciplinary actions against them.

The author recognizes that certain interviewe biases may have occurred as a result of the data collection method. The introduction given by the author to the interviewees was constructively criticized by the thesis advisor and with his help was standardized as much as possible in an attempt to eliminate unwanted and unplanned interviewer influence. The thesis advisor also recommended that once the introduction was completed, the author attempt to say as little as possible, using non-verbal cues as motivation for further response on the interviewee's part. In this way it was also thought that interviewer influence and bias was minimized.

3. Content Analysis

The content of one's communication is rich with human experience. Content analysis is a technique for classifying and evaluating the events, physical details and basic information contained in the content of the conversation.

The author's use of the pentad, as a method of content analysis, required the development of a list of classificatory cues for each of the five terms. The list used by the author is herein presented as a model for use by the division officer.

The Act

What happened
Straight forward confrontation
Facts as explanation
Personal perception
Verbs--do, run, go, is
Documentation
Ability to touch it

The Scene

The background
Internal a result of external
Matter is primary--mind secondary
Explanation using the laws of physics
A cause for every event
People = roles = situation

The Agent

What person did it
Reason and the mind
The self is all
Ego - consciousness
Sensory esperiences = ideas in the mind
All is based on ideas, which come from the mind
The mind structures reality

The Agency

What means or instruments
Why? Inquiry?
What is the practical bearing, usefulness
Effectiveness and utility in serving his needs
Reality can be molded

The Purpose

Why did it happen
Unity with God or ultimate purpose
Dissolutionment
Self-sufficient
Detachment
Use of scapegoats
Evil is not within self

It should be noted that any reference to the relationship between the five terms and the five philosophical schools has been dropped. The author's intentions are that the divisions officer categorize the subordinates according to the term they might stress, not according to which philosophical school they might belong.

The use of the pentad as a method of content analysis implies certain basic assumptions. First, it must be assumed that interpretations concerning the relationships between the

content and the terms of the pentad can validly be made. This assumption that knowledge of the pentad supports inferences about the content is basic to the use of the pentad if it is to contribute to the understanding of certain non-content areas, namely where the stress of the conversation lies.

Another assumption is that the study of the content in light of the pentad is meaningful. This requires the accpetance of the fact that the content is a common ground upon which the division officer and his men must interact. Use of the pentadic analysis assumes that the division officer wants to understand the "meaning" for the purpose of "knowing his men."

Finally, pentadic analysis assumes that the frequency of occurrence of various cues is itself an indication that one term or the other is actually being stressed. It should also be realized that the pentad as the "language" that the author used to interpret what the interviewee had said, became a somewhat dominant force and to some extent molded how the author interpreted the interviewee.

B. RESULTS

The analysis of the incidents described by the interviewees identified the five terms of the pentad. But, it was not always possible to determine which term was considered the controlling one.

The analysis of the interviews showed that:

a. The Scene--the controlling element in 35% of the interviews.

b. The Act--the controlling element in 25% of the interviews.

c. The Agent--the controlling element in 20% of the interviews.

d. The Agency--the controlling element in 7.5% of the interviews.

e. The Purpose--the controlling element 5% of the interviews.

f. In 7.5% of the interviews the controlling element was undefinable.

1. The Scene

The scene was found to take two forms when it dominated the interviewee's discourse. The less prominent of these was the "personal scene." Thirty-six percent of the interviewees who stressed the scene in their discourse referenced personal problems as the major cause of their troubles with the military. Listed below are some examples:

> I had personal problems involved outside the Navy.
>
> I felt my problems were justified for me to be there to take care of them.
>
> Well, my girlfriend was pregnant and she had fell down and hurt herself...they took her to the hospital...I tried to get leave or special liberty, but I could not get either one while some other people I know right in my division, they were able to get special liberty to go hunting...so right then I decided well if I can't get it like this and I should be there, I just decided to take off and leave.

The other form of the scene was the "Navy scene." Sixty-four percent of the interviewees which found the scene as controlling the situation, stressed the Navy situation

with its rules and regulations as causing their problems.

This can be seen in the following examples:

> ...when I was on the boat, I just could not cope with...and all the problems of the Navy.
>
> I was just getting f----- over everytime I turned around. Some of it was my fault, alot of it was theirs, cause a person can only take so much.
>
> ...it was just a simple matter that I just was not cut out for the service... just turned out it was not my kind of life...I finally realized it was a job I did not like but I could not quit it. When I tried to back out I'd get in trouble. Started out my main problem was UAs. I'd do a little UA, they would jump on my back and they would get me all upset and everything, and I'd go UA for a little longer and it started building up in my mind. I really started to hate it then. Started going for longer period...
>
> I do not like the idea of going to sea, that is something I cannot deal with at all. It interfers too much expecially with your personal life and your business affairs.
>
> I have had nothing but trouble since I came in...
>
> It's the realization that I cannot cope with the military life. It's too disdiplinary. Individually I can't stand restrictions...I tried and I tried to cope. I could cope with the intellectual part, just like college, but I could not cope with the disciplinary part. People telling you you got to do this, do that, you got to wear your hair this way, you got to sleep here, you got to eat here, and it just drove me up a wall. Plus the fact that they were not helping me out with my medical problems. So I went UA.

The interviewees who stressed the scene were also found to attribute their personal feelings to the external physical conditions of the scene. Some of the quotations, used as examples of the personal scene and the Navy scene, have already exhibited this. A few more examples follow:

> Sir, if I was to come up and hit you, or point my finger in your face, touch you on your nose for no reason, wouldn't you react to that?
>
> I have been on this ship for twenty days and I am tired of this ship, I am going crazy man.
>
> I don't think I am guilty, I was just reacting to a situation.

Finally, analysis of the data showed that the interviewees who stressed the scene also stressed the feeling that they had been tagged or labeled because of their past.

> People always judged me from my past...they always think I am a bad person, so only thing I think for me to do is get a discharge.
>
> I don't think they really did give me a chance...cause when I got on my boat I really was trying, I was just tagged as a...
>
> They did not give me any change to prove I could do anything.
>
> ...transferred down to the...that's when all the real trouble started, as far as harrassment and stuff like that. I only took so much of it and just left (again)... UA for a week and two days just to get out of the hassels and sit and think.

2. <u>The Act</u>

The author found ten of the interviewees stressed what had happened in the situation. The act was seen as controlling them and as sufficient cause for further motivation. Fifty

percent of the time the incident was described as an act committed against the interviewee. Someone, the OOD, the Chief, the LPO did something to the speaker and it is this act against them which dominates their conversation. In fact, their conversations included descriptions of one act after another all leveled at them personally, till the interviewee said he could take no more and went UA. Thirty percent of the time the act which caused the trouble was performed by the interviewee himself. Two of these were the results of drinking problems. The other man had poor impulse control resulting in various assault charges. The remaining twenty percent were acts related directly or indirectly to the Navy. One man simply did not like going to sea. Another said his resentment started when he was busted for marijuana. The fact that it was an illegal act on his part was of no consequence. The loss of his secret clearance and exclusion from the PRP were the stressed acts.

Comparison of the interviews in which the act was considered dominant revealed that the interviewees frequently mentioned personal job related "acts." In all cases, these acts were given in a positive light:

> I mean I really tried hard too, you know. Like I never hated the Navy, never, not even once. Even after I spent all that time on restriction...I never hated the place. I wanted to stay. I wanted to get an honorable and all the other good s---, you know. That's what I joined for was, you know, so that finally when I get out I can go to college. They just took that all away from me.

> I have been on that ship for awhile. And I have tried to do my best but somehow they (the division) would not understand that I needed personal satisfaction...I knew my stuff in the engine room and everything...

During the initial analysis of the data, some confusion existed for the author as to whether certain interviews were stressing the act or the scene. It seems that those interviews originally thought to stress the act because of their length and dominance of facts were really stressing the scene. The conclusion was drawn that the length of the conversation has nothing to do with the analysis, some people simply talk more than others. The "facts" or descriptive phrases and how they are used are the cues. When the facts are used as supplemental information for explanation or justification of an act, then the act is dominant. When the facts are used to develop and describe the scene, then the scene is dominant, not the act, which occurs as a result of the scene when it is dominant.

The situations in which the act was against the interviewee were also found to have an underlying dominance on the scene. The scene was explained in keeping with the act, but as might be expected the scene was on the interviewee's side. It was developed to show that the act against the interviewee was not justified. The interviewee did not say this is so many words but let his description the scene speak on his behalf.

3. The Agent

Determining that the agent dominated the conversation was a rather simple matter. The stress upon the agent was clearly revealed by repetitious references back to the agent.

The person who performed the act was a superior in five of the eight interviews which had a dominant agent. One of the superiors was an officer, two were chiefs and two were masters-at-arms. Two interviewees described situations in which peers were the controlling agents. The last interviewee stressing the agent was still under control of his parents.

A comparative analysis of the eight interviews revealed that all of the interviewees exhibited a certain amount of judgment during their conversations. They frequently used words and phrases like: "otherwise," "decided," "but if there was," "I think," "I don't feel it's right," "I felt that if they," and "I did not see why." The excerpts listed below demonstrate the dominance of the agent (the emphasis is the author's).

> I was doing real good. I spent two years in the service without any kind of NJP's or anything...given 3rd Class. All of a sudden, *this LCDR*, my wife almost got molested one night and I had duty...got through with my watch, went and told *the LCDR*--CDO at the time...asked him if I could have a couple hours off to go home and see about her and he would not let me. And we got in a big knock down drag out and they threatened to write me up and stuff. Me and my wife decided then that if we had to fight for being with each other when personal problems came up... *my wife comes before me and anything else in the world.* And, me and her *decided* two years ago I was going to get out. Whichever way I had to go I was going to get out.

> Trying to iron everything out my own way... but I am paying for it now and I am paying for it the hard way....As it was, everything was working out fine for me until *somebody* started yelling down on my back too much. *I felt, I really felt* that I did a hell of a damn good job running my own shop. I just felt *the Chief* was against me cause I told him to go to hell one day when he asked me to do cumshaw *for him.*
>
> I could not stand it, I couldn't stay. And I went UA for seventeen days. Now during this seventeen day period I tried three times to turn myself in. I walked in the building and I started getting headaches, and my spastic colon started acting up, and it just was *all in my mind*, you know, saying I don't want to be here, and I went away. It was not till *my father* really was getting hurt that I *decided* to go back...I don't know what it is. It is not the Navy itself I have problems with, it is *the people* in the Navy. Cause the way the Navy is set up, anyone in the Navy above you can really give you the shaft...I am a good worker, and I'll work hard. It is just that, if, *if I am working at what I want* to work at I'll work good. And that's the way it is.

The last excerpt also shows a basic finding prevalent throughout the interviews. The interviews which contained several descriptions of different situations were found to show that the interviewee was consistent in his discourse. The excerpt shows the stress on the father when the interviewee is in the civilian world and the stress on Naval superiors when the interviewee is back in the military, both are the agents in the situation.

4. The Agency

Three of the interviewees placed their emphasis on the agency. The means for accomplishing the act of the situation was in all three cases an "act" in itself--generally going UA. The dominant term at first appeared to be the act,

since the agency was an act. Cross examination of the three conversations revealed that the "purposive act" was altogether different from the "agency act." Take the following excerpt:

> They sent me to the ship. I did not like the ship at all, you know being away and stuff, and I was not getting enough money and stuff. So I just said I am going to go and take care of my wife. So I split for about a month...and then I turned myself back in hoping to get out...spent two days and I took off again to support my wife and boy.

The five terms of the pentad might be: Act--going UA; Scene--the Navy; Agent--the speaker; Agency--walk, run, ride, drive?; and Purpose--to support the wife and child. The agency is not clearly definable in this analysis. A better analysis might be as follows: Act--get a job; Scene--the Navy; Agent--the speaker; Agency--going UA; and Purpose--to support the wife and child. The dominance of the agency can now be appreciated if it is realized that the interviewee wants the situation to serve his needs to the maximum. The agency is dominant for it accomplishes this maximum usefulness.

The interviewee cited above, after being turned over for a court marshall, went on to say:

> I just went on the mercy of the court. I just got my time, got what I wanted, got my BCD. I did not really want a BCD but I had to get out somehow because its more money for me out there and stuff. And that's basically what I need to support my wife.

He has changed the agency to a bad conduct discharge (BCD), realizing that going UA was not the agency which he needed to gain maximum utility out of the situation.

Another interviewee related the following situation:

> We pulled in July 13 and I says, well I am going to the brig, that's for sure, and I have not seen no summer '79 yet so why not go out and see a little bit of it before I go to the brig, right. I figured it is just another charge, maybe a little more brig time, it is not going to bother me. I'd like to go out a little bit and chase the women, whatever. So I did. I went out for thirty days.

The author's original analysis was: Act--go UA; Scene--going to the brig; Agent--the speaker; Agency--?; Purpose--self pleasure. The interviewee might be explaining the situation this way, or perhaps the act and the agency are one and the same. The agency could be "going UA." The interviewee does appear to be looking at the situation in terms of it's utility in serving his needs. He is shaping reality to fit his needs.

5. The Purpose

The purpose was dominant in only two of the interviews. The two interviewees were far from being mystics but did exemplify two related behaviors which can be connected with the purpose.

First, the interviewees stressed the point that the evil or the trouble they were in was not their fault.

> I always seem to be getting in trouble, I cannot ever seem to avoid it. It just seems to find me.

> Something inside me, that I did not like, that was rejecting authority and things like that. It was something that was put there....

The second behavior stems directly from the first. The interviewee cannot understand why something has happened and will not place the blame on himself so he uses a scapegoat.

> It was just something inside of me, I was given an order to or....Something, I see now where I was wrong, totally wrong.... It's all because of a woman too, I realize that.
>
> I have just had a whole lot of bad experiences with the service. I don't blame it on the service....The Navy didn't do it to me. And I did not exactly do it to myself. It's just *circumstances*. Things that could not be avoided.

6. Undecided

The three interviews which were not categorized were generally short and contained no organization. The interviewee simply said whatever was running through his head from one moment to the next. There was no story from which to pick the five terms of the pentad, so no dominant term could be found. The author might have been able to further question the interviewee, but it was feared that this would introduce the possibility of interviewer bias.

C. APPLICATION OF THE PENTAD BY THE DIVISION OFFICER

The list of cues from Section "A" of this chapter plus the analysis contained in Section "B: can be studied by the division officer as a general guide. The key words and phrases found in the sample are representative of each term but should not be considered conclusive. Inquiry did not fall out in the sample as a cue to the dominance by the agency, though the author remembers himself counseling subordinates who stressed the agency through the use of the process of inquiry. The division officer must refer to all the cues from Chapter III if a true evaluation is to be made.

The author realizes that he was afforded the luxury of having taped conversations to study. The division officer will not be so fortunate. The next best thing would be to have notes. The notes will facilitate the initial use of the pentad as a method of content analysis. The division officer need only pull out his trusty "wheel book" and jot down the key thoughts, preferably shortly after a conversation with a subordinate. Later these notes can be analyzed while reviewing the pentad. Saving and filing the notes on each subordinate will allow for comparisons and the determination of consistency. Strict command of the five terms and their cues should result from repeated use of the pentad.

The next step is the development of the ability to think about the pentad and listen comprehensively at the same time. The process of pentadic analysis can become a habit--like driving a car. The division officer will then be able to simultaneously listen to the subordinate and determine where he is placing the emphasis. Knowledge of the stressed term, combined with an understanding of empathic theory and the information in the subordinate's personnel record, should facilitate the division officer's job of "knowing his men."

D. UNANTICIPATED FINDINGS

The process of researching this thesis has brought to light two auxiliary skills which the author found he needed to perfect in order to apply the pentad; listening and interviewing. Various interviewees stated that their division officers were not listening to them. The author has come to

realize that a more appropriate statement might have been that the division officer did not know how to listen to their men. The art of listening is an active process and the author believes the division officer of today's Navy needs to be aware of what active listening entails.

The author also found that he needed a better understanding of the interview process. The interview process involves two people, each trying to influence the other and each actively accepting or rejecting influence attempts. The division officer will find himself repeatedly engaged in this type of human interaction when counseling disciplinary cases. Full understanding of the processes at work is, therefore, to his benefit and will enhance his use of the pentad as it did the author's.

Further analysis of the interviews resulted in the following findings concerning the interviewee problem areas:

Family Problems	15 men
Dislike of the Military Way	9 men
Drug Problems	7 men
Troubles With Superiors	4 men
Drinking	4 men
Stealing	1 man

Family problems, drug problems, drinking and stealing can all be considered personal problems. Sixty-five and five-tenths percent of the interviewees has personal problems which in some way clashed with the military and caused disciplinary actions. The author views this fact as further evidence that division officers need to "know their men." Brig time is lost time and it is believed that some of the clashes can be prevented.

E. CONCLUSIONS

The author was able to determine a stressed term in approximately ninety-three percent of the sample. Eighty percent of this can be attributed to a stress of the Scene, the Act, or the Agent. The author does not consider the Agency or the Purpose to have been stressed significantly since they account for only thirteen percent of the interviews and they do not correlate as strongly as the other three terms. In fact, when the Agency was dominant, it was seem as an act (going UA), and when the Purpose was dominant it took the form of an agent (a scapegoat). The author believes that the division officer should, therefore, concentrate on the more likely stress of the Act, the Scene or the Agent. The pentad, when used in this manner, can be used as a viable method of content analysis. The division officer capable of using the pentad can gain valuable insight into how a subordinate sees a situation.

Pentadic analysis is not without it's problems. The major problem is the analysis presupposes a search for a larger more comprehensive view of a situation. Therefore, a complete story is needed. What is the division officer to do when he does not get such a story? The author believes the answer lies in refining the division officer's interviewing skills. Division officers may also have trouble implementing the use of the pentad. The author has been studying the pentad for about six months and has found he is just beginning to "drive and talk at the same time." The pentad does not seem to lend itself quickly to the ongoing analysis

of a conversation. The division officer can overcome the difficulty of applying the pentad during disciplinary counseling by requesting a written statement from the subordinate prior to counseling him. Or, a statement can be written by the subordinate once he is in the division office with the officer. The statement can then be analyzed at a later time. Though time delayed, the analysis can still be valuable. During other personal encounters the division officer can rely on taking notes and analyzing them later. Active use of the pentad with these practices will allow the division officer to determine the term that the subordinate is stressing.

The recognition of a particular emphasis should affect the emphasis of the division officer's response. The division officer should respond to what the subordinate has said. The dominant term can be addressed and the response by the division officer can be stated in a manner that focuses on the dominant term. When the Act is dominant the division officer can suggest other appropriate acts which will correct the situation. When the Scene is dominant, the division officer might offer ways in which he or the subordinate himself can change it. To help a subordinate who feels he is dominated by the Agent, he can suggest possible ways to limit the Agent's future acts or to remove the Agent for the scene altogether. The subordinates in the sample who stressed the Agency must be shown that there are better means to the same end. The division officer, when confronted with the Purpose, can try and change it or he can offer alternative methods of accomplishing the same Purpose.

The purpose of this approach by the division officer is to help assure the subordinate that he has been heard and that an attempt at empathy has been made. This should lead to an attempt on the subordinate's part to clarify the situation further. The division officer will have new information, a new analysis can be made, and a new understanding will be reached through the response given this second time around.

V. SUMMARY AND SUGGESTIONS FOR FURTHER RESEARCH

The author believes that the division officer's ability to empathize or "know his men" plays an important role in his establishment of an efficient and effective division. Six seminal theories of empathy have been reviewed for the purpose of providing an indepth understanding of the notion "empathy." These theories describe empathy but offer no simple method of obtaining it. The pentad was introduced as a possible method which the division officer could use to gain empathy through knowledge of his men.

The pentad was described as a method of content analysis consisting of five terms--act, scene, agent, agency, and purpose. The division officer need only keep these five terms and their cues in mind when conversing with a subordinate. Once the dominant or stressed term is revealed, the division officer should have a better understanding of how the subordinate views the situation he is relating. This knowledge should allow the division officer to respond in an empathic manner, attempting to relate more closely with the subordinate.

Forty detention center confinees were interviewed by the author. These interviews were analyzed using the pentad. The results of the analysis showed that the subjects referenced primarily three of the five terms; the Act, the Scene, or the Agent. The author concluded that the pentad can be used as a viable method of content analysis, in reference to these three terms.

The pentad can reveal to the division officer how a subordinate views a situation, but it remains to be seen whether or not that knowledge can be actively used by the division officer. Will the disciplinary cases subside if the division officer actively uses the pentadic analysis? Will the subordinate realize he has been heard, and will he try to clarify the situation and meet the division officer half way? What other cues are prominent when one term or the other is being stressed? These questions might be the basis for further studies concerning the pentad and it's use by the division officer.

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